

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

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## THE CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, HARTFORD, CONN.

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### BRIEF OUTLINES OF A DISCOURSE.

By the late Rev. Mr. Berridge.

"YE ARE OUR EPISTLE."

This was the language of the great apostle Paul (who in his own eyes was less than the least of all saints) in an address to the Corinthian church, the members of which had been of the most abandoned characters. And some of the most abandoned characters. And to whatever place the apostle went, where letters of commendation were required of the visiting ministers, he pointed to those conspicuous converts who were living epistles, and so eminent as to be "known and read of all men." The change in them was so great as to render it evident to every one. The drunkards were become sober; the dishonest, just; the miser, liberal; the prodigal, frugal; the libertine, chaste; and the proud, humble. To these the apostle appealed, for himself and fellow labourers, as letters of commendation, who were living epistles at Corinth, and as lights in the world.

In an epistle, there must be paper or parchment, a pen, ink, a writer, and somewhat written.

1. The paper or parchment, we may consider, in these divine epistles, as the human heart, which, some people say, is as clean as a white sheet of paper. But if it be so on one side, it is as black as sin can make it on the other. It may appear clean like a white sepulchre without; but it is full of all uncleanness and defilement within.

2. The pen may well be compared to the ministers of the gospel who are used in those living epistles as such; and many of them are willing to acknowledge themselves very bad pens, scarcely fit to write with, or any way to be employed in so great a work.

It seems they have been trying for many years to make good pens at the universities. But after all the ingenuity and pains taken, the pens which are made there, are good for nothing till God has nibbed them. When they are made, it is well known the best of pens want mending. I find that the poor old one that has been in use now for a long while, and is yet employed in scribbling, needs to be mended two or three times in a sermon.

3. The ink used in these divine epistles, I compare to the influences of divine grace upon the heart; and this flows freely from the pen when it has a good supply from the fountain head, which we constantly stand in need of. But sometimes you perceive the pen is exhausted, and almost dry. Whenever any of you find it so, either at Tabernacle, St. Anne's, or Tottenham-Court chapel, and are ready to say, "O what a poor creature this is! I could preach as well myself;" that may be true; but instead of these sad complaints) lift up your hearts in prayer for the poor pen, and say, "Lord give him a little more ink."

But if a pen is well made and quite fit for use, it cannot move of itself; there must be an agent to put it in motion, &c.

4. The writer of these glorious and living epistles is the Lord Jesus Christ. Some people talk about, and are very curious in, fine writing. But there is something in the penmanship of these epistles, which exceeds all that was ever written in the world. For as the Lord Jesus Christ spoke, so he writes as never man spoke or wrote. One superior excellence in these epistles is, that they are all so plain and intelligible, as to be known and read of all men; and the strokes will never be obliterated.

As pens cannot move of themselves, so we profess, when we take on us the sacred character, to be moved thereunto by the holy Spirit. Nor can we move, to any good purpose, without his divine assistance.

Lastly, in all epistles, there must be some what written. Many things might be said here; but I shall include the divine inscription of these epistles in repentance, faith, and holiness. Repentance is written with a broad nibbed pen, in the old black letter of the law, at the foot of Mount Sinai. Faith is written with a crow-quill pen, in fine and gentle strokes, at the foot of Mount Calvary. Holiness is gradually and progressively written; and when this character is completely inscribed, the epistle is finished and sent to glory.—Evan. Mag.

### HINTS TO PARENTS.

THINK, FEEL, ACT.

Your children have just entered into a world of sin, and are liable to be led astray by the influence of example, and the allurements of the world. You are commanded to train them up "in the nurture and admonition of the Lord." They were given (rather were lent) to you for this purpose. The influence they receive in their early days will have an important bearing

upon their future life and usefulness, and upon their final destiny. Let not your paternal affection cover their faults or countenance their sins. Let the word of God and reason guide your hand, your words, and your life, while at the same time your eye looks forward to that solemn bar where all, both small and great, will meet to render their last account. Holy examples may do more good than the rod or reproof without them. It might be said, youth "is the time to serve the Lord;" for when we review the records of revivals, we find that the most who are converted are under the age of thirty years. Think then if your children live to that period without God, without hope, and without Christ, the probability is that they will never be converted. Not only think but feel. Hard must be the heart that feels not for the salvation of his own children. If you see a fellow being in distress, the falling tear is an index of the feelings of your heart. If you were to see a man standing on one foot, upon the top of a mast in the boisterous ocean, where winds and waves unite their force against the tottering bark, would you not feel for his perilous condition? Let your imagination wing its way to the most conceivable danger that a human being can be placed in, and it bears but a faint comparison to the danger of that little embryo of eternity, whose sparkling eye caught the first glance of its mother's smiles; for it has a soul capable of inconceivable happiness, in another world, and liable to be misled through life, and at last to be plunged into that awful pit, "where the worm dies not, and the fire is not quenched." O! then feel—feel your responsibility—feel that you have a duty to perform, and that the child's danger and your duty increases every moment of passing time.

Not only feel but act. What have you done for their salvation? Or, rather, what have you not done to prevent their salvation? Let conscience, which sleeps not in the grave, decide this question. If you have not commenced this work before, will you begin now? Teach your children the truth of the Bible. Tell the young immortals that God, clothed in all the glory of his eternal sovereignty, in the midst of the thunders and lightnings of the quaking Mount Sinai, gave a law for a rule of our obedience;—and this law they had broken, and are thereby condemned; and that the only ground of their acquittal and justification is by repentance for sin, as being opposed to its holy character and faith in Christ. Tell them of the love of God to a world of rebels; of the agonizing suffering of Christ; the God-man in the garden, and on the cross; all which he endured from love to us, and to open a way for our salvation, and that his blood, when applied to the soul, cleanses from all sin. Tell them of the joy in heaven over repenting sinners, and of the inconceivable happiness of those who love God and his law. Tell them of the trials of life, and that this joy will be increased by loving God while young.—Teach them early in life to reverence the Sabbath, and to keep it holy, and to lift up their hearts to God in prayer. Bring them to the house of God; let no excuse that would not prevent you or them from attending to secular concerns on another day prevent your being early seated under the droppings of the sanctuary. Use every argument, if any be necessary, to induce them to attend the Sabbath school, the nursery of the Church.

About 500 souls were hopefully converted the last year, that were connected with the Sabbath school. Who knows but your children may this year become heirs of God and joint heirs with Christ to an eternal inheritance?—Bring your children to the Sabbath school concert, the place where God delights to meet his people. Could we ascend to an eminence above the earth and view the Churches met on one of those evenings, what a cloud of incense should we see ascending to God! R. N.

### THE FEAR OF DEATH.

Believers, behold here the secret of dying.—"These all died in faith," (Heb. xi. 13.) Bad men die reluctantly; life is extorted from them as if by main force. The believer dies willingly; his will is sweetly submitted to his Father's will: he makes it a religious act to die.—Just as Jesus himself commended his human soul to his Father, saying, "Father, into thy hands I commend my spirit," (Luke xxiii. 46.)—his believing disciple commends his soul to Jesus, and through him to the Father. Here, I repeat, is the secret how to die happily. To those who know not that secret, it is a fearful thing to die. It is a serious matter for any; but to the worldly minded and ungodly, if not past feeling, to die must be, as one of the heathen philosophers confessed it, "of all formidable things the most formidable." Only mention a neighbor's death in a gay circle: you throw a gloom over the whole assembly; all are evidently sorry that the topic was introduced.—The ancient Romans would not mention death in plain words, if they could avoid it, but only by circumlocution and implication. The heathens, at this day, in like manner shun all conversation on death, as most repugnant to their feelings; they account it the height of cruelty to speak of the probability of a sick man's death, even to his relatives. Even serious Christians are often in bondage through fear of death.—It is such a venture; a mistake may be so fatal; to go before God is so awful; judgment will bring to light such secrets; that many think, How can I die? Yet you all must. Be persuaded, give your soul to Jesus now; do it again from day to day; and then when your dying

day is come, again approach the Saviour and say, "Lord, I hear thee calling for my spirit—in the hand of death I recognize thy hand of love; thou askest for my soul; take it, for it is thine; do with it as thou wilt, I have given it to thee to be washed in thy blood and sanctified by thy Spirit; I am sure thou wilt do it no harm."

Does a thought here arise, And what shall become of my poor body?—why, even if, like Stephen's, it were battered and bruised with stones—murderously treated—even though it were burning at a stake or tortured on a rack, you need not mind; look but that the soul be safe, and then, whatever may become of the body, Jesus will take care of thy dust and ashes. The remains of his faithful servants are to him the most precious parts of this material earth. They form a pledge of his final coming. For if your souls are truly his, he will hereafter raise up your bodies glorious, incorruptible, immortal, like his own. (Phil. iii. 21.) Hambleton.

### LOVE TO BRETHREN.

1 John 3:16. We ought to lay down our lives for the brethren.

In the beginning of the gospel this test of love was frequently required: and Christians not only dared to be companions of them that suffered, but were ready to suffer for them. So Paul testifies of Priscilla and Aquila, his helpers in Christ: "Who," says he, "have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles." It is well the providence of God does not call us to such a severe trial. But surely the principle requires us to be ready to do every thing in our power on their behalf: and will not allow us to refuse any service or sacrifice to our brethren, however arduous.

We may do much for their minds; by dissipating their doubts, removing their fears, and bringing them comfort in their spiritual distresses. Thus Jonathan went to David in the wood, and strengthened his hand in God. Ointment and perfume rejoice the heart, so doth a man his friend by hearty counsel. A Christian is self-suspicious, and is afraid of every conclusion in his own favor drawn by himself; he sees not the consolation to which he is entitled, though so near him. But another, like the angel to Hagar, may open his eyes and show him the well.

Sometimes he is cast down, supposing many things are peculiar to himself; especially those painful feelings which arise from the assaults of Satan, and his conflict with in-dwelling sin, more and more of which he is continually discovering. But you can release him, by opening your own experience, and letting him know that it is so with you.

There is another important case: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such one in the spirit of meekness; considering thyself, lest thou also be tempted."

What can be dearer to a man than reputation? A good name is rather to be chosen than great riches; but it may be injured in various ways. And surely we ought to be alive to a brother's character; and willingly throw ourselves between him and the strife of tongues. When anything is said to his disparagement, we should show that charity which rejoiceth not in inquiry, but hopeth all things. We should frown away the slander of insinuation. We should not allow a relator to go on, without enquiring whether he will allow us to name it to the person aggrieved, or the person from whom he affirms to have derived it. What a world of calumny and mischief would this prevent! He that helps not in the circulation of the report, yet, if he pleasantly, or even patiently says to hear it, shares half the blame; and as Dr. South says, the tale-bearer and the tale-hearer should be hanged up, back to back, only the one by the tongue, and the other by the ear.

The body may need help. And our Saviour bore our infirmities, and sicknesses, by compassion and sympathy. His commiseration could bear them away from the sufferers. We cannot perform miracles. But we may be useful by medical aid, and by personal attendance, and succour. And where the malady cannot be removed, the enduring may be alleviated. Is it nothing to the patient, that you visit him in his affliction? that he sees you at the side of the bed of languishing? that by your tears and prayers, you are answering to the address—Pity me, pity me, O ye my friends! for the hand of God hath touched me?

The state of brethren may call for assistance; and it is to be relieved according to our ability. It will be as base in us as unprofitable to them, to say, Depart in peace; be ye warned and filled, while we give them not those things which are needful to the body. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Job could say, The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. It was the saying of our Lord, It is more blessed to give than to receive. It was the glory of Christianity, in its first powerful effect, that none who embraced it "lacked." As glory in heaven, and as grace on earth, so the blessings of providence were free and open to all. The property of Christians went along with their affections; and distribution was made to every one as he had need. And so tender were they of each other, "that the multitude of them that believed were of one heart and one soul; neither said

any of them that ought of the things which he possessed was his own; but, they had all things common." "O, this is no rule for us." Well; take it, and interpret it in your own way. Yet will not what even you infer from it as a duty, include much more than is now found in the temper and practice of Christians? "But we are not able." This is commonly the language of those who are able, but not willing. Some incapacitate themselves. A decent distinction about the vulgar will not satisfy them; they must be splendid in dress, and luxurious in table, and magnificent in furniture. Others are disabled by boarding.

If accumulation be not condemned by Christianity, the extent of it is. A man may decently provide for his family, without wishing to leave them in the snares of affluence, and with a heap which if they do not dissipate by vice and excess, they are likely only to be concerned to enlarge. And may not persons increase their powers of beneficence, by diligence, and economy, and self-denial? And you know the grace of Him, who, though He was rich, yet for your sakes He became poor, that you through His poverty might be rich. "We ought to lay down our lives for the brethren."

From the Baptist Missionary Magazine for July.

Extracts from a letter of Mr. Dusat.

The following letter was addressed originally to Mr. Willmarth, and has been translated and forwarded by our missionary brethren at Paris for publication. Mr. Dusat, it will be recollected, is a missionary of the Board, stationed at Berrry, a considerable manufacturing village, not far from Cambrai, in the department of the North.

Berrry, near Cateau Cambresis, }  
Feb. 17, 1836.

Monsieur and dear brother in Christ our hope.

In the first place, I will mention to you an opening which has been made for us in a village named Maret, a league and a quarter from Berrry. For more than eighty years there have been protestants in this village; but, having been very much neglected, especially since the revolution of '89, they have become either indifferent, or more the disciples of Voltaire than of the Reformation. Nevertheless, a meeting of some fifteen persons has been established there for four years. But it is necessary to say, although these have retained some little outward appearance of religion, and a sort of respect for the Bible, they are notwithstanding, the servants of sin and the world. We should not be surprised at this; and still less so, when we reflect that the protestant pastor, who visits them two or three times a year, has constantly warned them against the true disciples of Christ, under pretence of their being bigots, innovators, and separatists, who trouble the churches. This sufficiently explains why these people have remained, to this day, strangers to the benefits of the preaching of the pure gospel, although placed in the centre of several Christian congregations. Well then, a month since, brother Prevost succeeded in making an opening for me there;—and we two have agreed with the members of that little meeting, to go thither once a fortnight during the winter; hoping that when it comes fine weather, some one of us can be there every Sunday. There are two men especially in this village, who appear to be well disposed—they feel the need of a change of heart. These two are most anxious that we should visit them. I went thither the 17th of January. At the day-meeting, I had about 20 hearers; at the evening meeting about 30;—among whom were several Roman Catholics. My little audience was exceedingly attentive, and in a sort of amazement. We hope to continue our visits to them in future. May the Lord open their eyes, their ears, and their hearts, that they may comprehend the great love which he has manifested towards us, in his well-beloved Son; and that soon the song of joy and thanksgiving may be heard in the midst of these dry bones.

In the second place, I will speak to you of another village, named Wallencourt, situated two leagues from Berrry, where there appears to me to be a great opening. There is in this village a protestant assembly, of near 500 persons. Only five or six persons know the Lord. They were brought to faith by some brethren of our church. A brother from that village, is a member of our church at Berrry. Bro. Poulain went frequently to hold meetings at his house, at the time when he was employed by the Baptist Society in London. I made a proposition to this brother to establish a meeting at his house again. He very willingly consented to it. I repaired thither for the first time on Thursday the 14th of January, and I had the joy of finding from 30 to 35 persons assembled to hear the word of life. After sermon I proposed to my audience to have preaching regularly every Thursday.—They acquiesced with enthusiasm, and since that time I have visited them every Thursday. My assemblies continue to increase, so that now I have more than 50 persons. I can truly say to you, that I have rarely had a prospect more encouraging. These souls, who generally begin to feel the need of being renewed in their life and conduct, are disgusted with the dry and lifeless preaching to which they have been accustomed, and wish some one to preach to them in a manner to instruct them, and to train them up for eternal life. I cherish a strong hope that the Lord has a people in that village, and that a work will be wrought there.—Let us rejoice, but with a holy fear; for the great enemy of souls sleeth not. Let us therefore watch and pray. Certain persons proposed to me, at the time of my last visit, to think about the means of procuring for us a hall, which might contain about one hundred persons; adding, that from the zeal which was manifested, it would be filled on Sunday, if I came there to preach.

I have now come to the point where I must speak of the blessings which we have ourselves received—I mean at Berrry. Five new members were added to the church by baptism, on Sunday the 7th inst. Two are of Berrry, two of Estourmel, and one from the Commune of Esne. These two last villages are situated two and a half leagues to the west of Berrry. [The writer closes with details in regard to the 5 individuals baptized.]

"They do not enjoy evangelical preaching"

From the N. Y. Baptist Register.

### ARRIVAL OF MISSIONARIES.

It will be a matter of joy to our readers to learn from the following letters the short and safe passage of the last band of missionaries to India and Burmah.

HAMILTON, June 25, 1836.

BR. BEEBE.—We have had the happiness of receiving communications from our missionary brethren, who left us last September, ac-

knowledging a prosperous and speedy voyage, and safe arrival at India. The following is a short extract of a letter from Br. Haswell, dated

Mouth of the Hoogly, Feb. 2, 1836.

Br. M. Through the mercy of our heavenly Father we are thus near the end of our voyage. We feel that every day gives us increased reason for confidence in God. Propitious gales have speedily wafted our happy company to the land of darkness, to the scene of our future labors. For a few days past we have been sailing about on the Bay of Bengal, waiting for a pilot. Yesterday morning we discovered two native vessels at a short distance from us, to which Mr. Sutton and two of our sailors went, and found that we were in the Ballassore Roads, in the western part of the Bay, about 60 miles from pilot ground. We got under sail about 3 o'clock, P. M., and early this morning the floating light was seen, and soon we had a pilot on board. We are now to proceed about forty miles up the river to Kedgee, where Mr. Sutton and his company, and Br. and sister Day will leave us. We shall then come down the river, and sail for Amherst, where we expect to land in about ten days.

Yours, &c. J. M. HASWELL.

The following is a short extract from Mrs. Haswell's letter, dated

Kedgee, Feb. 4, 1836.

Dear Brother—We are now at the place where our company is to be separated. Yesterday we lay at anchor most of the day near Sauger Island. Several native fishing boats came round our ship. I cannot describe to you my feelings when I first saw them. I could only take a slight view of them before my heart was so affected that I retired to my little state room, and gave vent to a flood of tears. O their degraded appearance is enough to melt the hardest heart. But their outward appearance is only an index to their moral state.—This is what affected me so much. To-day our ship is surrounded by native boats, loaded with bananas, pine apples, &c. We hope in a short time to sail for Amherst, where we may engage in immediate preparation for missionary labor.

Your sister, JANE M. HASWELL.

Letters have also been received from Br. Reed and Day. Br. Day at his last date, (Feb. 5,) was at Calcutta. The health of the company was good, and all had enjoyed their voyage well.

Yours, &c. A. P. M.

### THE INFIDEL.

It is an awful commentary on the doctrines of infidelity that its most strenuous supporters have either miserably falsified their sentiments in the moment of trial, or terminated their existence in obscurity and utter wretchedness.—The gifted author of the "Age of Reason," passed the last year of his life in a manner which the meanest slave that ever trembled beneath the lash of the taskmaster, could have no cause to envy. Rousseau might, indeed, be pointed out as in some degree an exception; but it is well known the enthusiastic philosopher was a miserable and disappointed man. He met death, it is true, with something like calmness. But he had no pure and beautiful hopes beyond the perishing things of the natural world. He loved the works of God for their exceeding beauty, not for their manifestation of an overruling intelligence. Life had become a burthen to him; but his spirit recoiled at the dampness and silence of the sepulchre—the cold, unbroken sleep, and the cold wasting away of mortality. He perished a worshipper of that beauty, which but faintly shadows forth the unimaginable glory of his Creator. At the closing hour of the day, when the broad west was glowing like the gates of paradise, and the vine-hung hills of his beautiful land were bathed in the rich light of sunset, the philosopher departed.—The last glance of his glaring eye, was to him an everlasting farewell to existence, the last homage of a godlike intellect to holiness and beauty. The blackness of darkness was before him: the valley of the shadow of death was to him unescapable and eternal! the better land beyond it was shrouded from his vision.

PRIZE ESSAY IN ENGLAND.—The Hon. and Rev. Baptist Noel, and Dr. Pye Smith, after much prayer, and great labor and anxiety, have awarded the prize of 100 guineas offered by Dr. Conquest, for the best essay on the love of money. It will be published early in June, by Ward & Co., under the title of "Mammon, or Covetousness the Sin of the Christian Church." One of the adjudicators says of it, "It is incomparably the best essay. I have seldom, if ever, read so interesting a work; it possesses peculiar charms of language and illustrations." Three others are designated as the "compositions of minds of a superlative order." Both the adjudicators express an earnest desire that these also, may be published. Dr. Conquest received altogether 143 essays, 41 of which were written by clergymen of the Church of England; 31 by Dissenting Ministers; 15 by females; and 56 by laymen.—Patriot.

Cheerfulness.—It is better to tread the path of life cheerfully, skipping lightly over the thorns and briars that obstruct your way, than to sit down under every hedge lamenting your hard fate. The thread of a cheerful man's life, spins out much longer than that of a man who is continually sad and desponding. Prudent conduct in the concerns of this life is highly necessary—but if distress succeed, dejection and despair will not afford relief. The best thing to be done when evil comes upon us, is not lamentation, but action; not to sit and suffer, but to rise and seek the remedy.



For the Christian Secretary.

Machias, Me. July 8th, 1836.

Dear Br. Canfield,

I designed to continue without interruption the numbers on Sabbath schools, but by the advice of physicians, I have taken a trip to this section of country, and as soon as I return, hope to resume the too much neglected subject.

I was yesterday very forcibly impressed with its importance while standing upon the bank of the Machias river, in order to see the salmon leap in the gill nets set for them. A number of lads from 4 to 14 years old came down to bathe. The oaths and imprecations, such as calling upon God to damn each other, and even themselves if they did this or that, were so almost continually rolling from their little throats, that no moral man could stand unmoved. Ah! thought I, how much these youths need the instruction of a good Sabbath school, because it would be an anomaly among the nations to hear a Sabbath scholar make use of such language. But the steps of these children seemed to tread upon the confines of hell! How soon! O how soon, will such children be ripe for eternal burnings, unless by the grace of God, and instruction into the plan of salvation by Jesus Christ, they shall be arrested in their mad career. But I must waive the subject for the present. As I write now merely to make a few reflections upon other scenes, witnessed since I left Connecticut. The people are said to be entirely Congregationalists, and on conversing with one of the most influential men, he said that the parents were opposed to Sabbath schools, and unwilling their children should attend them.\*

Sailed from the city of Bridgeport, on the 28th ult. and on the 2d of July when out of sight of land, (off Cape Cod) we fell in with the dead bodies of two persons, apparently unclad, or nearly so. Their swollen appearance, and the manner in which they floated, indicated that they had been some days in the water.

After we had passed the second one, from a quarter to half a mile; a large shark with his back fins steadily out of water, passed us with the apparent rapidity of the fleetest horse. He moved in a straight line for the body and soon reached it! Whether this distant discovery was made by his great power of smelling or seeing is uncertain and wonderful.

Seldom, since the Lord by his grace first convinced me that I was a sinner, have I been so fully sensible of the wretched state of the human family, without an interest in Christ, as on this occasion. How easy it is for God to stain the pride of all human glory. Who was this body once? And where is the soul now? The loathsome carcass floats unprotected, unknown, unwrested from the cruel fang of the merciless shark! It may furnish a satisfying morsel to his devouring appetite, and will soon be mingled in undistinguished atoms with the mighty ocean!

This melancholy tragedy appeared to solemize every countenance, and sensibly to remind them of their latter end. Had my lungs been adequate to overcome the sound of the dashing waters and "creaking cordage," I should have been glad to preach from the passage of inspiration; "All flesh is grass and the glory of man as the flower of grass."

I however, in short, made use of the subject to those around me much as follows. What an exhibition does this dead body afford us of the state of man when he fell. Totally helpless, dead in trespasses and sins—no eye to pity, no arm raised to rescue him—wretched and miserable, blind and naked. Satan with deadly malignity delighted to fix his fang upon him and exulted in his deadly fate. Nothing could be more wretched than the situation in which man then was. At that awful moment when heaven seemed to pause in silence at the enquiry, who will go to save? The sweet and eternally obedient voice of Jesus Christ, answered, "Lo I come, in the volume of the book it is written of me to do thy will, O God." Here is the plan of salvation. Jesus Christ has died to rescue lost sinners. Lost worse than this dead body, because spiritually dead, exposed to eternal wrath; but the invitations of the gospel are sweetly sounding; "Come and welcome to Jesus Christ."

O, I do think, if I desire any thing on earth, it is to preach Jesus Christ, able and mighty to save to the uttermost, all who believe in him. But without faith in him, and obedience to him, there is no remission of sins in this world or in the world to come.

With these feelings it was painful to me when in a few hours after my arrival (unknown) at Cherryfield, on the Narraguagus river to refuse a request to attend a funeral, and to preach on the Sabbath. The Baptist church is the only one in the place, and soon expect to be destitute of a minister, Rev. Mr. Rider having left them. Now supplied for a week only by a student from Waterville college.

But to return to the voyage. Soon after we saw the dead bodies mentioned, we met pieces of a vessel, plank with the treenail in, a floating barrel, &c., evincing evidently that a vessel and crew below us, had been wrecked and lost. The fog soon came on very thick, and after three days sail in it and not knowing where we were within many miles, on the memorable 4th of July, a sudden and instantaneous cry of the loudest key was made by a number of voices, "all hands upon deck, breakers ahead!" I had time only at a spring to reach the cabin door, when with a crash we dashed upon the rocks called Martin's, known at once to be about twenty miles from the main land which had not yet been seen. What sudden consternation and amazement seized every mind while they looked upon the towering white ledges that lay before us just bursting out from the immensely dense fog. No time to be lost. Every eye as it passed the deck is glanced at the hold to discover whether the vessel leaks, and every hand is hastily employed to get her off, now fastened to the rocks by the bow and the side drifting on to them. But as the tide was rapidly rising and the wind strong, we escaped with the loss only of part of the keel and the dashing of some moveables in the cabin. (It is said that a large

ship was found that day near where we were, with anchors cast and her sails standing, no one on board; had been deserted through fear, or perhaps to secure an insurance of more than her value.)

Such a scene as was here witnessed must induce every reflecting mind to look to the eternal world, and to trace the changes that must ensue to spirits hastily summoned to the judgment. Such paleness in every cheek! Such trembling as appears to visit their limbs! Who could view these things and not inquire the cause? The votaries of Universalism and infidelity quail here. In health they may boast and swell, and swear as did one or two on board avowedly so before. But every swearing tongue is hushed now! No profane oaths darken the air now; but as divine mercy preserved us, they can resume swearing again when relating their fears and perilous circumstances! Who can doubt that man is totally depraved, and that too from his very birth? A very little observation will substantiate this truth.

How many tragic scenes are constantly passing around us, sufficient it would appear to convince every individual of the imminent danger of being out of Christ one moment. In the midst of life we are in death. While riding in the stage to this place yesterday a passenger remarked "that he was once travelling in the same manner, when a gentleman on the middle seat put his head out the window, merely, as it appeared, to look forward, at the same time the tire flew from the wheel, struck him in the head and killed him instantly!" Alas, what is there that God does not make a minister of death? Well has it been said, On what a slender thread hang everlasting things!

How ought we all who profess to know the truth, to warn every impenitent sinner with prayers and tears, night and day, to become reconciled to God.

If you imagine the above hasty reflections will subserve any good purpose, they are at your service.

Affectionately yours, AMICUS.

\* I was happy subsequently to learn that the Baptist church in East Machias, had some weeks before united with the Congregationalists in this place, in holding a protracted meeting, which had been blessed to the salvation of many souls in both societies, and what was remarkable (said my informant), the converts were almost entirely males, at least seven to one. The result was peculiarly happy to the moral aspect of both societies. Sabbath schools had been increased, and their prospects were still encouraging. The two denominations continue to hold their prayer meetings together every week.

For the Secretary.

## THE PENALTY OF THE LAW.

Will you permit me, Mr. Editor, to offer a few remarks upon this subject, in your valuable paper? I have only a desire that the truth may be known; and, when known, practiced upon; disclaiming a wish to engage in doubtful disputations, barely for the sake of argumentative contentions, I have been induced to ask this privilege, from some remarks in your paper of June 18th, by an anonymous writer. He asks the question: "Does temporal death constitute any part of the penalty of God's law?" and, after various arguments and definitions, concludes that it does. His opinions may be correct, (of which however there may be some doubt,) in connection with which, the reader is requested to examine these opinions and draw his own conclusions.

The Bible has informed us, that "sin is the transgression of the law;" and that "the soul that sinneth it shall die." (Ezek. xviii. 4; 1 John iii. 4.) Hence the punishment for sin and the penalty of the law is death; which was first denounced against Adam as a transgressor, and is now denounced against every sinner; and therefore the only point in dispute is, the nature of this death. It must be admitted that there are now and have been various opinions entertained and advanced upon this subject. Some contend that it is temporal death, some, spiritual death, and others eternal death. Some suppose it to be the pain and reproaches of a guilty conscience, which men experience only in the present life; and others again contend that it is barely a limited punishment in the world of spirits.

That the penalty of the law cannot be temporal death, is, in my apprehension, clearly evinced, from the following considerations: 1. If physical or natural death be the penalty, then no true believers are or can be redeemed from it, which expressly contradicts some of the most explicit declarations of the Bible. "Christ hath redeemed us from the curse of the law." "There is now therefore no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Gal. iii. 13; Rom. vii. 1.) 2. If natural death be the penalty of the law, salvation is not affected by grace. And the Bible says, "by grace ye are saved." (Eph. ii. 5.) If the sinner, in his own person, in temporal death, suffers all the law demands, the Apostle was mistaken; and it is impossible to show how salvation can originate in the free and undeserved love and favor of God.

Again, the penalty of the law cannot be the evils attendant upon circumstances in this life, among which I include the pains and reproaches of a guilty conscience. 1. Because the declarations we have already quoted, which prove that spiritual Christians are redeemed from the curse of the law, are equally decisive in proving, that neither the remonstrances of conscience, nor the afflictions of the present life can be the curse of the law. It can not be questioned, that these are suffered, in many instances, to a greater degree, by the children of God, who are governed partly by conscience, than by the ungodly man, whose conscience is seared. 2. If these things are the curse of the law, the afflictions and self-reproaches of men in this life, must be just in proportion to their sinfulness. If not, the penalty of the law is not equal, and its giver must be unjust. It is a truth that cannot well be questioned, that many—the most sinful have more success in under-

takings and less remorse than others well-meaning and less guilty. No candid man will attempt to prove the point, that the sorrows of men are in exact proportion to their true characters in the present life.

Again, we remark, that the penalty of the law cannot be spiritual death; by which we mean, a death in sin, as an extinction of spiritual life. If this be the penalty then, 1. Christians are not completely redeemed, and Paul's assertion that there is no condemnation to them who walk after the spirit, cannot be understood. 2. If this be the penalty, then the crime and punishment are the same thing. Admit this and every act of sin must be its own punishment; or a succeeding act or series of acts must be the punishment of a preceding. If we admit the first supposition, that sin must be its own punishment, we confound cause and effect together. And if crime be not the cause or reason why punishment is inflicted, we can place no confidence in the meaning of words. It is evident, that understood in this light, spiritual death is not the penalty of the law. But it is more generally supposed, that the second supposition, a succeeding act or series of acts must be the punishment of the preceding, is correct. If this be admitted that our transgression is punished by the succeeding, the sinner has just such a punishment as he chooses, and hence this could never be to him a cause of regret. But if now it be contended, that the consequences of this course of sin will be misery, it is replied; if the consequences be anything different from a voluntary commission of sin, they are not the penalty as proved above; and if any thing worse, they are unjust. The afflictions of the wicked, upon this principle, which arise from sickness and other causes, are manifestly unjust. It must be admitted, that all which the sinner deserves for sin is threatened by the law, if the law be perfect. Now if the penalty be merely death in sin, every thing else must be unjust.—If a prisoner be condemned for some offence against civil law, and is sentenced to simple imprisonment, would he not be injured by a correction from the lash? 3. If spiritual death be the penalty of the law, no opposition is manifest in God against sin. Where shall his hatred to sin be discovered, if not in his opposition to sin, to which he is prompted by his holiness? But if this infliction be nothing more than a repetition of the same flagrance, where is seen a love for holiness greater than for sin? Were a governor to pursue a course like this, by ordering that every man guilty should be punished by repeating his crime, in what would he manifest against the crime the least aversion or displeasure?

Neither, again, can we suppose that the penalty of the law is a limited punishment beyond the tomb. In this case, the punishment must be one endured by the sinner, or one longer in duration than what he endures. But the Bible gives no hint of a punishment longer than that of the incorrigible sinner; and this in duration is qualified by the terms, everlasting, eternal, forever and ever, &c. This is the punishment the sinner will suffer, and we have no mention of any other. But admitting that this alone is his, and that it will terminate, then there would eventually be some in heaven who were not saved by grace, which would contradict Paul's assertion. To say that the person, who has suffered all that justice requires, can be saved from wrath to come through Christ, is an absurdity.

Neither, again, can the penalty of the law be the death of the soul or annihilation! 1. We know it may easily be inferred from the frequent use of the terms, perish, destruction, destroyed, &c. But these are only occasionally used, and cannot be reconciled with the uniform language of the Bible, which speaks the soul's immortality. The wicked are said to *weep and wail, to suffer, and be tormented*, and their punishment is compared to the gnawing of a worm that "never dies." 2. If annihilation be the penalty, then all sinners are punished equally; in which case the principles of justice would be violated, for no man will undertake to say that every transgressor is equally guilty.

Lastly, if the curse of the law be neither temporal death, nor the evils endured in the present life, nor spiritual death, nor a limited future punishment, nor annihilation or the death of the soul, if the curse of the law be none of these which we have mentioned, it must be eternal death. This, and this alone was the death denounced against our first parents, and this is the penalty of God's law. As a farther and more conclusive proof that eternal death is the penalty of the law, permit me to remark, 1. A violation of the law of God, if it be not counteracted, will produce an infinite evil. A violation of any law, if not counteracted, will produce an evil equal to the extent and importance of that law; and, therefore, God's law being infinite, on the same principle, its transgression will produce an infinite punishment. 2. Nothing short of an eternal death will express the extreme opposition of an infinite holy God towards sin. 3. If the sufferings of no other being except the son of God, could manifest the Father's extreme displeasure against sin, in such a manner as to render it just for him to pardon sin, can it be viewed in any other light by him than worthy of eternal death? 4. To be saved from any thing short of eternal death cannot, with propriety, be called eternal salvation. 5. Eternal death is threatened as the punishment of sin throughout the Bible. "The wages of sin is death, but the gift of God is eternal life." Here also, that death which is the penalty of the law, is set in opposition to eternal life. (See Rom. vi. 23; Mat. xxv. 46; 2 Thess. i. 10.)

Now perhaps an objector may ask, as eternal death is the penalty of the law, what are the evils experienced in the present life? It is replied, that they are consequences of sin and not the punishment for sin. Suppose an individual, in Connecticut, be suspected of having committed murder; and upon this suspicion, is examined and committed for final trial to a superior court. After spending four months in prison, he is finally condemned; and after spending one month more in prison, expiates his crime, suffering the penalty of the law upon the gallows.

Now was his imprisonment, and sufferings connected with it, any part of the law's penalty? The penalty of the law he suffered upon the gallows, and the attending sufferings in prison, and so forth, were consequences of his crime and not its punishment. So it is conceived, natural death and all the evils of life are consequences of sin, but eternal death is the penalty of the law, the punishment for sin, which is to be inflicted after the account at the day of judgment, and it is conceived also that these trials and afflictions are often important means of grace.

But perhaps the objector will say, again, if these evils are no part of the penalty of sin, it is unjust for sinners to suffer them. We reply that as it would be just for God to inflict the penalty immediately, it cannot be unjust to suspend the execution, that he may give the sinner an opportunity to repent and secure everlasting life; neither can it be unjust in God to bring upon him, during this suspension, other evils, all of which are infinitely less than he deserves. Besides, most of the evils of this life are means of mercy, to convince men of guilt and reconcile them to God. And perhaps the objector will again say, if eternal death be the penalty of the law, then the serpent spoke truth when he said "thou shalt not surely die;" and that the contrary declaration of the Almighty was not fulfilled. We reply that Adam did not die an eternal death, nor did he enter such a death it is true; but no thanks to him or the serpent, because such a death was deserved, and because it was suspended as an act of infinite grace and not an act of justice. As Adam fell under the sentence of eternal death, the great Jehovah had an opportunity to interfere with his plan of grace, and place him in a state of probation as are all sinners. But if the penalty were any thing else, if it were not eternal death, and if it were executed upon him; or in other words, if he died in the day he transgressed, then it was impossible for him to be a subject of grace. Justice had no demand against him, for he had suffered all that it required. How then could he be a subject of grace? The death then with which Adam was threatened must have been eternal, and the moment he became liable to its execution, was the moment when the great Redeemer consented to step between him and justice, at which moment hope was given to Adam and his fallen and revolted posterity.

Such are the opinions I have previously entertained, respecting the penalty of the law; and if I may be laboring under any mistake, it would give me great pleasure to be corrected.

ANONYMOUS.

\* We should rather say, that as natural death is indicated, and begins so soon as we begin to live, so eternal death which consists in the consequences inseparable from a departure from God and holiness was indicated and began so soon as man became a transgressor. So that the sentence was realized by the offender, "In the day," &c. He was then struck with death, both in a physical and eternal sense. Physical death was not immediately consummated, neither was moral death.

For the Christian Secretary.

MR. EDITOR,

I have examined, with some care, the specimen number of a Commentary on the Old and New Testaments by Samuel Clarke, edited by the REV. WILLIAM COLLIER of Boston.

It is to be comprised in three volumes, royal octavo." Mr. Collier has commenced with the New Testament, to contain about 700 pages. It is to appear in numbers at twenty-five cents each, payable on delivery. And the New Testament is to be published in twenty numbers. Cost \$5.

The author of this commentary, says in his Preface, that he aimed at two things, "plainness and brevity;" that he took pains in collecting parallel Scriptures; that not only for the words and phrases, but for sense and matter." He considers that it may "supply the place both of a Concordance and Common-Place Book; and serve as an inventory, both of words and things."

The following specimen will give your readers some idea of the plan, so far as it is revealed in the only number yet published. It is taken from Mat. II. 1-6:—

NOW when "Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the east to Jerusalem,

[a Luke 2: 6, 7.]  
[b Ananias, men of wisdom and wealth too; ver. 11. the first-fruits of the Gentiles. Christ is rejected by his own countrymen, and sought after by strangers. \* 2 Chas. 4, Arabia, or Persia.]

2 Saying, "Where is he that is born 'king of the Jews' for we have seen his star in the east, and are come to worship him."

3 By this inquiry the birth of Christ is more publicly declared to Jews, and more fully attested by those grave and understanding persons. \* 4 The Messiah, who is true heir to the crown. \* 5 Num. 24: 17. A strange, extraordinary star, never seen before; which we understand does betoken the birth of the Messiah.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

6 For fear of losing his kingdom. \* 7 Lest troubles should arise in the state.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born.

8 Heads of the courses or families, 1 Chron. 24: 4. and members of the great council. [a 2 Chron. 36: 14. 1 Mac. 5: 42. and 7: 12. 4001.] \* 9 They were of the tribe of Levi only, and so were called priests, Ezra. 7: 11, 12 or Levites, 1 Chron. 24: 6. 2 Chron. 34: 12. Their office was chiefly, 1. To be the ordinary public preachers and teachers of the people, therefore called here, scribes of the people, ch. 7: 29. and 13: 52. And though priests were teachers too, Mat. 23: 7. yet it seems to be rather by resolving questions about ceremonial matters of worship, Hag. 2: 12. than by preaching sermons; and also, 2. To copy out the Law and Scriptures of the Old Testament; as may be gathered from Jeremiah 36: 8. See notes there. And 3. They, together with the chief priests, and elders, constituted the Sanhedrim, or great council of the nation, ch. 16: 31. and 38: 18. and 36: 3, 7. and 27: 41. Mark 11: 27. Luke 19: 47. and 20: 1. and 22: 66. But this must needs be but some few of them. \* 11 Mat. 2: 7.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet;

[a 12 Th. 1: 16.]  
6 "And thou Bethlehem, in the land of Juda, art not the least among the prin-

ces of Juda; for out of thee shall come a governor, that shall rule my people Israel.

[a Mich. 5: 2. John 7: 42.]  
[b 13 tribes. This is mentioned to distinguish it from another Bethlehem which belonged to the tribe of Zabulon. Joshua 19: 15. Bethlehem which was a town of great antiquity. In Jacob's days it was called Ephrath. Gen. 35: 19. It stood about six miles south of Jerusalem, on the road to Hebron. It was enlarged and fortified by Rehoboam, 2 Chron. 11: 16. and obtained on that account, the title of a city; but it still remained a small place, and hence called a village John 7: 42. \* 14 q. d. I though respect, yet thou art of great renown, in regard of the birth of the Messiah. \* 15 Principal cities. [a Or, fada.] \* 16 Col. 1: 18. Viz. By his word and spirit. \* 17 My Church, whether Jews or Gentiles.]

If any ask, who is Samuel Clarke? an answer may be found in Lempiere's Universal Biography. He was "a nonconformist under Cromwell, born at Woolston, Warwickshire, England, and educated at Cirencester, at Emmanuel College, Cambridge, and afterwards minister of St. Beret Fink, London. He was one of the commissioners at Savoy, and died greatly esteemed for his private and public character, Dec. 25, 1682. He wrote Lives of Puritan Divines; Martyrology; Lives of Eminent Persons; Ecclesiastical History, &c."

I have never seen the whole work, I can of course judge only of that part of it which is now before me; but I have great confidence in the American editor, whom I have known for about twenty years to be a pious, devoted, laborious, and consistent servant of Christ. And if he, as a Baptist minister, will occasionally throw in a caveat to counteract the Pedobaptist exposition of passages relating to the mode and subject of baptism (as he has done in relation to the views of his author on John's Baptism), I should judge the references and "annotations" will be quite useful, and especially so to Sabbath school teachers.

DELTA.

For the Christian Secretary.

MR. EDITOR,

Spending a short time in the delightful town of Worcester, (Mass.) the last week, I stopped at one of the most comfortable and pleasant homes for the traveller which is to be found in New England. I refer to the "American Temperance House," recently opened to the public; Mr. Eleazar Porter, proprietor. Without going into a minute description of this beautiful and commodious establishment; let it suffice for me to say, that those who stop there will find in the pleasant and convenient rooms; the neatness and taste with which they are furnished; the bountifully supplied table; the gentility of the guests who surround it; the order and regularity pervading every part of the establishment; and more than all, in the gentlemanly kindness and attention of the landlord, all that can make their stay agreeable. And if the enlightened temperance community will but give Mr. Porter a call, I am confident they will exclaim, that the half was not told them.

Yours, &amp;c. H. D.

Hartford, July 25, 1836.

## NEW LONDON COUNTY TEMPERANCE SOCIETY.

The Society met at Portersville in the Marine's Free Church, on Tuesday the 19th inst. In the absence of the President, R. Hurlbut, Esq. was chosen Chairman, and E. Denison, Clerk pro. tem.

The reports from Auxiliary Societies were heard in the forenoon, and in the afternoon the following resolutions were discussed and adopted.

Resolved, That this society remain deeply impressed with a sense of the importance of the Temperance cause, believing that on its success depends the preservation of our civil and religious institutions, with whatever is valuable to society.

Resolved, That in the opinion of this society the manufacturing and vending of spirituous liquors ought to meet the decided disapprobation of every Patriot, and that the chief difference between the seller and drinker, is that one is governed by the love of money, and the other by the love of ale-hol.

Resolved, That we recognize the teetotal reformed Temperance Society in East Lyme, as an example worthy of public patronage.

Resolved, That we recommend the teetotal pledge to the Auxiliary Societies in this County, believing that the evils of intemperance can never be driven from the land until the friends of temperance set a more perfect example to exclude the use of all liquors that can intoxicate.

Resolved, In order to urge forward the cause of temperance it is highly necessary that delegates from Auxiliary Societies, and other friends of the cause feel a stronger obligation to attend more punctually all the meetings of the Society.

Resolved, That in view of the fact that multitudes of the intemperate have been reclaimed and restored to the privileges and affections of society and friends, and the general success of the temperance reformation, we are bound to acknowledge with gratitude the attendant blessing of God upon past efforts, and still continue to implore the Divine aid for the future.

Also, voted to hold our next meeting at Salem, in the Congregational meeting house, on the 3d Tuesday in August next, at 11 o'clock, A. M. Public addresses at 2 P. M.

ERASTUS DENISON, Clerk pro. tem.

## From the Monthly Paper of the B. P. Gen. T. Society. PREMIUM TRACT.

The sum of one hundred dollars is offered for the best Tract, which shall be deemed suitable and appropriate, on the text, 1 John i. 7:—*The blood of Jesus Christ his son cleanseth us from all sin;*—to be submitted to the Selecting Committee of the Baptist General Tract Society, on or before the 1st of September next. The title of the tract must be—*THE TROUBLED CONSCIENCE, AND THE PEACE SPEAKING BLOOD OF CHRIST;* with the text, above named, as a motto on the middle of the title page. In size, it is required to be from 12 to 20 pages, and to have



the subjoined narrative prefixed. Competitors for the premium will send in their communications to L. M. Allen, General Agent of the Baptist General Tract Society, with suitable marks, and real name under seal—not to be broken unless the premium be adjudged to the Tract to which it is attached—in which case it will be opened, and the successful candidate duly informed. Note—This is the same subject for a Tract, advertised by a worthy ministering brother of the Baptist denomination some years since, through the American Tract Society; but for which, in the judgment of the Committee who examined about fifty in manuscript, no suitable tract was offered.

On the 8th of July, 1831, a most notable circumstance happened to me. I fell into very gloomy fears of being damned forever. I frequently arose from my bed at the gloomy hour of midnight and walked the floor, and wrung my hands under the keenness of the sensations of my mind. I knelt down to pray that the Lord would have mercy on me—I *seem*—seemed very plainly expressed to my mind, as if some person had spoken to me. My imagination became disordered. When I would shut my eyes it seemed to me that the darkness of the night was peculiarly black; and even frightful images of strange beasts and other things would appear, such as a disordered imagination is wont to present to view. My nervous system became disordered—there were sensations similar to the burning of the sparks of fire coals when they light on the naked skin; and these sensations were all over the body, sometimes on one place and sometimes on another; not very uncommonly on the face, and frequently I would have to rub the place the same as if it were fire, before the smarting would subside. But above all, the Word of God condemned me, and represented me as the prophet says:—"From the sole of the foot unto the head, there is no soundness in it; but wounds, and bruises, and putrefying sores." It was my constant employ day and night, when awake, to plead for mercy. But frequently when I would plead for mercy, an inward monitor would reply very intelligibly to my mind, and show me the reasons why I could never obtain mercy any more. Then I would quote Scriptures in urging my plea; but many others would be quoted in reply, with this answer, that those which I quoted did not fit my case, because mine was not an ordinary case. But still I could not give up pleading for mercy. I felt—

"I can but perish if I go, I am resolved to try, For if I stay away I know I must forever die."

My destruction seemed inevitable. My soul was deeply sunk down. Despair stared me in the face, but I could not quite give up to let it ruin my soul. But it seemed very evident that Jesus had forsaken me, and he was the only ground of my hope. When I would plead for mercy, and the reply was so emphatical—I *seem*—I really thought it was Jesus spoke to me in some intelligible way, and I was confident that he would not have mercy on me any more; and, therefore, I was very deeply distressed. I was sorry that I had ever been born, or I would have exchanged my case with any beast or bird, or would have lain prostrate for annihilation. Frequently when the word *eternal damnation* would come home to my mind, I would look wishfully at the fire, and anxiously desire that I might even burn there a thousand years, and then go to heaven; but even that last request would be emphatically denied me, and damnation! eternal damnation was my only alternative!! To this end I was confident I should go, because I had three evidences to prove it:—1. The inward monitor which showed the propriety and justice of my damnation. 2. The nervous affection like fire in my flesh. 3. The Word of God, as I understood it, declared that I could not inherit the kingdom of God, and that it was impossible to renew me unto repentance; and the last evidence, in particular, seemed to sink down into my heart more tremendously and grievously than the roar of seven thunders. And I had not one evidence which seemed to avail me anything as a counterbalance to those efficient evidences against me. My former experience appeared to be a deception; and the promises of the Gospel which I had formerly lived upon, now only augmented my pain. "The sorrows of death compassed me, and the pains of hell got hold upon me, I found trouble and sorrow."

For several months I went on preaching under these feelings, thinking that if I went to hell I did not want other sinners to go there, and therefore I concluded that I would endeavor to warn sinners as long as I lived. But I did not from the first of these impressions feel at liberty to commune any more at the Lord's table while they lasted, yet at first I had no conscientious scruples about preaching and praying in public. Though ultimately, after I had preached between three and four months, I began to doubt the propriety of preaching. I had many appointments circulated. To think of not filling them, but giving up to despair, troubled me very much. And my inward monitor told me in pretty loud language, not well understood, that it was hypocritical and not right to preach. I had more and more anxiety on the subject until I tremblingly preached on "Finally brethren, farewell," the last sermon that I ever expected to preach to some of my relations whom I never expected to see perhaps any more; both of which circumstances rendered it a very solemn discourse to me.

Whilst in this predicament, three days after I had preached the last sermon that I ever intended, without relief, which I did not now ever expect in time or eternity, I was at the point of despair—this world was my prison—God my judge—death the executioner—and hell my doom: I walked along a road very melancholy and miserable, reading the tract which is entitled "The Two Ends and the Two Ways," and in that tract I read this Scripture: "THE BLOOD OF JESUS CHRIST CLEANSETH FROM ALL SIN."

I was enabled by faith to lay hold of this precious word of God; the Spirit applied the blood of Christ in its divine and cleansing efficacy to

my distressed soul—life, joy, and peace instantaneously sprang up in my poor soul; my mind became relieved from an insupportable burthen which it had sustained for three months and twenty-five days. My relief was very great. I felt like praising God alone, my soul truly magnified and praised God inwardly. I felt a love and happiness which I cannot describe. The blessing was so great, I was somewhat afraid at first that I might be mistaken; but I can say in truth that I went on my way rejoicing, and hoped that I should ever be permitted to praise my God for redeeming grace and dying love, I felt that I could never praise the Lord enough. I was very happy in hope of eternal life. Now I was glad that I was born to die, and would not have been annihilated by any means, nor would I have exchanged my happy situation with any being on earth. From this hour my imagination and nervous system became regulated more and more, until they became as they had formerly been. My sleep and appetite which had fled from me, became regular and refreshing. Jesus Christ, my dear Saviour, was manifestly my friend, and his word and promises my comfort and support. I was now again permitted to resume the fulfilment of my appointments which had already been circulated; and I was restored again in my feelings to all the ordinances and immunities of the house of my God. Never before was I so able to appreciate those inestimable privileges. I now could join heartily with David in saying, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

N. B. Editors of religious Periodicals are requested to give publicity to the above.

## CHRISTIAN SECRETARY.

HARTFORD, JULY 30, 1836.

The Twenty-first Anniversary of the Hudson River Baptist Association, held in the meeting house of the Cossackie Baptist Church, N. Y., June 14, 15, and 16, 1836.

The introductory sermon was preached by Br. T. Welch, of Albany, from Zech. viii. and part of the 13th verse.—"And he shall be a blessing."

Br. S. H. Cone was chosen Moderator, and Br. Robert T. Winslow, Clerk. Among the Resolutions we notice the following:—

The Committee on Bible translation and distribution presented the following resolutions, which were unanimously adopted:—

*Resolved*, That this Association contemplate with peculiar emotions of gratitude to God, the recent formation of the American and Foreign Bible Society, as a measure not only demanded by the moral wants of the world, but indispensable to meet the ardent and pious sympathy for the heathen, which has been excited in our denomination by the blessing of God upon our Foreign Mission operations. And we do hereby unanimously pledge the prayers and pecuniary resources of this body in support of the American and Foreign Bible Society.

*Resolved*, That it be particularly recommended to each church in this Association to organize a Bible Society, Auxiliary to the American and Foreign Bible Society, within the bounds of its own congregation.

*Resolved*, That the Address of the American and Foreign Bible Society be printed with the Minutes of this Association.

Thirteen delegates were appointed to meet in Convention, on the subject of Bible translation and distribution in Philadelphia in April next. This Association probably contributes more to benevolent objects than any other in the country—having not only the ability but the will, to give abundantly. Of their contributions at the present session, a distribution was made as follows:—

*Resolved*, That the Moderator be instructed to remit \$39 55 to H. Lincoln, Treasurer of the Baptist General Convention, for missionary purposes; that \$340 received for that purpose be paid to the Baptist Home Mission Society, and the balance, \$1310 04, be paid to brother John Peck, the accredited agent of the New York State Convention.

The following resolutions were also passed:—

*Resolved*, That this Association recommend that henceforward, the customary annual letters from the churches composing this body, shall consist, simply of a summary of their statistical changes during the year; and that those summaries together with such additional communications as any particular church may wish to make, be referred to a Committee of — on the state of religion, who shall report a digest of the whole during the meeting of the Association.

The Committee would further recommend the adoption of the following:—

*Resolved*, That a Committee be appointed at each session of this body, immediately after the election of the Moderator and Clerk, whose duty it shall be to examine and report upon the minutes of Corresponding Associations.

Two churches were admitted to the Association during this session, viz. Jamaica Church, on Long Island, and the East Church in Pittsboro. There are in this Association, 41 churches, 42 ordained ministers, and 15 licentiates. From the tables we learn, that during the last year, there were restored, 13; baptised, 664; received by letter, 345; dismissed by letter, 376; excluded, 67; deceased, 62; total members, 5,075. The next meeting of the Association is to be held with the church in Sing Sing on the Tuesday before the 3d Wednesday in June, 1837; brother Leonard Howard to preach the Sermon.

Eighth Annual Report of the YOUNG MEN'S TEMPERANCE SOCIETY of New-Haven; presented June 25, 1836.

It is a very true adage, that "misery loves company;" but in the case before us, we can assure our New-Haven friends, that we are pained with the facts named in their Report. It appears by this, that on account of a few sellers of strong drinks being prosecuted for a breach of the law, the sympathies of some men were enlisted on their behalf; and to avoid a like difficulty in future, the public authority were called together, and contrary to the strong remonstrances, a great number were recommended, who received tavern licenses from the county court. No less than NINETEEN taverners being licensed in that city; of these, 72 have taken out licenses, and of these, 17 keep taverns, 19 are oyster shops and porter houses, and 36 are grocery stores. This state of things is much to be regretted, especially in a city where so many young men are receiving an education, and forming habits which may endure for life. It is to be hoped, that when the citizens of that delightful resi-

dence, shall become fully acquainted with the facts here laid before them, that a reform may take place, and a reproach thus be avoided.

ANONYMOUS is requested to favour us with a continuance of his correspondence.

NEW-YORK WEEKLY MESSENGER.—This publication has been much enlarged, and appears in a new and very neat dress. The number for the present week gives a correct Eastern view of the Retreat in this city, followed by a sketch of the history of the institution, the successful treatment of the patients, the internal arrangements, &c. &c., for which the editor gathered ample materials, while in this city some weeks since.

QUARTERLY ANTI-SLAVERY MAGAZINE, No. IV. Edited by ELIZUR WRIGHT, Jr. July, 1836. N. York: Published by the American Anti-Slavery Society.

The following articles make up the 4th and last number of the first volume of this ably conducted journal:—

I. Influence of Slavery on Slaveholders.—II. Letter to a Minister of the Gospel, by Berrah Green.—III. Slavery and its Ecclesiastical Defenders, by the Editor.—IV. Life and Adventures of a Fugitive Slave, reviewed by the Editor.—On Abstinence from the Products of Slave Labor, by the Editor.—Judge Lawrence vs. Law, by the Editor.—Foreign Intelligence.—Statistics of Slavery. Letter from John Farmer, Esq.—Notices of New Publications.—Summary of Events.

## DEDICATION.

The new Baptist Meeting house in Colchester Borough, will, with divine permission, be dedicated to the worship of God on Thursday, August 4th. Services to commence at 10 o'clock A. M. Our brethren and friends are requested to attend without further invitation.

By order, A. M. SMITH.

Colchester, July 19, 1836.

P. S. It is expected that a Church will be constituted the same day.

HARTFORD SAVINGS SOCIETY.—At the annual meeting of the Society for Savings, the following gentlemen were chosen officers of the institution for the ensuing year:

WARD WOODBRIDGE, Esq. President.

*Five Presidents*.—James H. Wells, Chas. Sigourney, Isaac Perkins, William Ely, Cyrran Nichols, Samuel Tudor, James B. Hosmer, Charles Hosmer, John Butler, Barzillai Hudson, Thomas K. Brass, Thomas S. Williams.

*Trustees*.—Stephen Spencer, Solomon Porter, Chas. Seymour, Jeremy Hoadley, George Putnam, Richard Bigelow, Henry A. Perkins, Albert Day, Joshua P. Burnham, Francis Parsons, Charles Sheldon, John W. Bull, Haynes L. Porter, Jesse Savage, Amos M. Collins, Edward Goodwin, Ezra S. Hamilton, Nathan Morgan, Philomen Canfield, William Rogers, Thomas C. Perkins, Ebenezer W. Bull, Russell Bunce, Royal R. Hinman.

HAYNES L. PORTER, Secretary.

REUBEN LANGDON, Treasurer.

## General Intelligence.

### DEATHS BY DROWNING.

Thomas C. Kibbe, son of Mr. Chauncey Kibbe, of Somers, aged 16 years, in the employ of Messrs. Bolles & Childs, of this city, was drowned, on Friday afternoon last, in the Connecticut, a few rods above the Bridge. He went into the water for the purpose of bathing, and suddenly stepping beyond his depth, being unable to swim, was drowned. His remains were conveyed to his afflicted parents in Woodstock, the same day, for interment.

Mr. James W. Swift, aged 21 years, son of Dr. Swift, of East Barnet, Vt., in the employ of Asa Rogers, of this city, was drowned on Sunday morning last near the "Flats," two miles above this place. He, in company with another young man, was proceeding on an excursion, in a small sail boat, for East Windsor, when the boat was suddenly upset by a flaw of wind. Swift's companion succeeded in saving himself by swimming ashore. The body was found and interred on Wednesday.

Mr. O. F. McKinney, aged 24 years, was drowned in the Connecticut, at Middletown, on Sunday afternoon, the 17th inst. He was bathing, and swam so far as to become exhausted, and unable to reach shore. His remains were brought to this city, to his father, for interment.—Northern Courier.

The frequent recurrence of events like the following, must cause deep regret to every man who admits the criminality of the deed; especially when we ascertain, as in this instance, that the unfortunate sufferer is an infidel, without God in the world, and without a hope of a happy eternity.

From the Weekly Messenger.

MELANCHOLY SUICIDE.—The coroner held an inquest on Friday, upon the body of an Austrian gentleman named Joseph C. Mennel, who destroyed himself with a pistol, at Mrs. Sistrere's, 170 Broadway, where he had last seen the "Flats," two miles above this place. He was a gentleman of extraordinary talents and attainments. The jury returned a verdict "that the deceased had committed suicide by shooting himself with a pistol." The deceased had evidently contemplated the deed for some time, as will be seen from manuscripts which we copy from the Courier. His reflections were mostly in verse, and written in the German, French, Italian and English languages.

I am the fool of time and terror; days steal o'er me and steal from me; yet I live Leaning my life, yet dreading still to die. Knowledge is not happiness; and science Which is another kind of ignorance.

To give birth to those, Who can but suffer many years and die, Methinks is merely propagating death And multiplying murder.

I know not what I could have been; but feel I am not what I should be—let it end.

Ay, softly do they bear the dead— Perhaps because they cannot feel the jolting.

There lurks a wish within my breast For rest—but not to feel 'tis rest.

Soon shall that fate my wish fulfil, And I shall sleep without the dream Of what I was, and would be still.

Having noticed the coroner's jury find very often a verdict of insanity against a man less strongly attached to a wretched life than in their opinion he ought to have been, I, unable to write like Moses and some others after death, intend to be beforehand with those gentlemen, declaring their first rate fools if they should pronounce me mad; but my precaution is perhaps superfluous; they will not insult an unknown solitary stranger in the manner their kindness reserves for friends only. Besides the real worth of a jury's verdict, even in a capital case, the recent villainous acquittal of a two-fold murder was very clearly shown.

I desire Mrs. Sistrere to keep all my property as a small indemnification for the trouble occasioned to her house by my manner of leaving it. JOSEPH A. MENNEL.

Man's mortal slumber is not less profound, Though priest, nor blest, nor marble deck'd the mound.

The mind that broods o'er guilty woes, Is like the scorpion girt by fire, In circle narrowing as it glows, The flames around their captive close Till only scarce'd by thousand throes, And maddening in her ire; One sad and sole relief she knows, The sting she nourished for her foes, Whose venom never yet was vain, Gives but one pang, and cures all pain, And drags it in her desperate brain: So do the dark in soul expire, Or live like scorpions girt by fire; So writhes the mind remorse hath riven— Unfit for earth, undoomed for Heaven; Darkness above, despair beneath— Around it flame—within it, death!

On another piece of paper was written the following epitaph in French, which we believe is not original.

Here lies one who always doubted. God he considered a problem. He doubted even of his existence. In fine, wearied of this profound night, he departed at this happy season, to ascertain in the other world what he should believe in this.

Later from the S. with.—The accounts from Charleston by the steamboat, while they make it certain that the Creek controversy is at an end, develop further massacres on the part of the Florida Indians.

The Chamber of Commerce of Charleston have adopted a resolution to invite the establishment there of an agency of the Pennsylvania bank of the United States.

From Texas.—According to the Louisiana Advertiser of the 12th inst., the rumors by Red River still indicate the approach of a large invading army. It is said that the Mexicans have blown up the Alamo, and retired west, also dismantled the fortress of Goliad.

The same paper has the following paragraph:—

There are fresh rumors from St. Louis of the embarkment of 6,000 Indians of the north west, under Black Hawk in the Wisconsin Territory. Col. Dodge, governor of that Territory, will be ready, if it prove true, by the aid of the militia of the nearest states to meet them.—N. Y. Transcript.

Another mad dog.—One of the evening papers of yesterday, states that a child, whose parents reside in the Eleventh ward, was dreadfully bitten by a dog, in a rapid state, on Sunday last. The infuriated animal seized the hand of the poor child in its mouth, and held it with such tenacity that it was with great difficulty it could be released.

Removal of the Creeks.—Charleston papers state that on Saturday, the 9th inst. the contractors for the removal of the Creeks, started from Fort Mitchell with sixteen hundred Indians, men, women, and children, for Arkansas. The hostile warriors, hand-cuffed, marched in double file. A long train of wagons conveying the children and such of the old women as were unable to walk, followed in their wake. "On the march," says the account, "the contractors will gather a considerable reinforcement from Echo Harjo's camp, near Tuskegee. At that place, they will find Nema Mico, Cheemadee, and Jim Henry. The latter has been refused to be given up to the Executive of Georgia, on the score of his being a citizen of Alabama, and consequently that he must be tried first by the laws of that State."

Accident.—A young lady by the name of Knox, and about 16 years of age, was killed by lightning in this town on Sunday last.—The fluid passed down the chimney, and the lady at the moment was leaning against it; it struck her on her side and passed off at her feet; her shoe upon her foot was literally torn in pieces, separating even the pegs from the leather. Another female (six or to the deceased), was in the same room, and was considerably injured; but we understand is in a fair way of recovery.—Gardner Chronicle.

Accident.—As the Fulton ferry boat was making her trip to Brooklyn, on Friday evening, at 11 o'clock, a man who was leaning over the bar, lost his balance and was precipitated into the river, and was not seen again, although the engine was immediately stopped, and the boat backed. It is supposed that he was struck by the wheel, in passing under the boat. He was unknown to any person on board.

Another railroad accident.—On Monday last another accident occurred upon the Boston and Providence railroad. A locomotive and several cars were thrown off the track in consequence of some fault in the adjustment of the switch rail. The conductor was much injured; one of the passengers had his shoulder dislocated, and several others were slightly hurt. This accident was evidently owing to the mismanagement or negligence of some of the servants of the corporation. A few more such accidents will materially injure the interests of the company.

The Boston papers say that midshipman Russ, who was so severely injured by the concussion, caused by the meeting of the two trains of cars on the Providence railroad a few weeks since, was never called on by any director or agent of the road, during his illness. We learn also from the same source, that he has commenced an action against the corporation for damages. He is so much injured internally, that he will not be able to attend to his duty for a long time, if ever again. The sailors, also, who were injured at the same time, have sued for damages.

Massacre of Indians in Illinois.—The St. Louis Republican of July 5th, says: "We have seen a Mr. Jesse Kay, of Jefferson County, in this state, just returned from Kentucky, who informs us that within a quarter of a mile of Paris, in Edgar county, Illinois, at the place where they had encamped, he saw 12 Indians who had been slain by the inhabitants of the town. The party on their arrival at that point consisted of 14 men, who had obtained whiskey from the people of the town and were intoxicated and noisy. In the attack, twelve of the number were shot, and the surviving two were pursued through the woods. The Indians, it seems were going up the Wabash, and were all mounted, but had left their horses at the camp. We could not learn to what tribe they belonged. The number of white men assembled at the scene of slaughter was about 60; they were mostly intoxicated, and threatened a like fate to all Indians who should come to or pass through their country."

Destruction of a Steamboat by Fire.—We learn by the Montreal Piculet, that the steamer Union Canadienne, which plied between that place and Chambly, was destroyed by fire on Saturday night. She was moored along side the wharf at Chambly, and all the hands had retired to rest, when about eleven o'clock at night, the captain was awakened by the smell of fire. In a moment, the whole boat was in flames, and burnt to the water's edge, affording scarcely time for the passengers to escape. The waiter was burned to death in the lady's cabin. A lady threw herself overboard with her infant, and was drowned. The captain and crew lost all their wearing apparel and effects. The company lost two thousand pounds—the vessel not having been insured. The British America took fire a few days after, but the fire was soon extinguished.

Michigan.—The Legislature of Michigan convened at Detroit on the 11th inst. On the same day Gov. Mason transmitted a message, in which, after recapitulating the provisions of the Act of Congress for the admission of that Territory into the Union, he com-

ments, in language of some severity, on the course pursued by Congress in reference to the boundary between this new State and Ohio, which he denominated a "dissemination of their territory." After giving vent to feelings of indignation at this alleged invasion of the rights of the people of Michigan, he changes his angry tone into one more characterized by moderation, prudence and foresight; recommending his fellow citizens to pause before resolving on what must be the only alternative left them should they refuse to enter the Union on the conditions prescribed.

Professor A. D. Bachs has been appointed President of Girard College, with a handsome salary, and the privilege of travelling some time in Europe, with the view of acquiring information, examining various institutions, &c., during which his expenses will be paid by the Trustees.

The Secretary of the Treasury, in an official document just published, estimates the unexpended amount which will be in the Treasury on the 1st of January next, at about twenty-seven millions of dollars.

## MARRIED.

In this city, on Wednesday morning last, by G. F. Davis, D. D., Mr. Hosea A. Parsons, of E. Windsor, to Miss Maria Parsons, of Springfield, Mass.

In this city, on Tuesday last, by the Rev. Mr. Burgess, Mr. William A. Ward, of the house of R. B. & W. A. Ward, to Miss Ann Eliza, daughter of Solomon Porter, Esq.

## DIED.

In this city, the 21st, after a short illness, Mr. Asa Francis, and old and much esteemed inhabitant, aged 79 years.

At East Hartford, on the 15th inst., Miss Sally Goodwin, aged 50, after a protracted illness.

At Wethersfield, Newington Society, on the 10th inst., Mrs. Laura Willard, wife of Dr. Daniel Willard, aged 53 years.

At Canton, June 23rd, Mr. Michael Barber, aged 82—a revolutionary pensioner.

At Lyme, Deacon Reuben Chadwick, aged 95.

At Fort Gratiot, suddenly, on the 3d inst., Major Owen Ransom, of the 2d Regiment U. S. Infantry, aged 47, formerly of this city.

In New London, on the 23d, Mrs. Sally Atkins, aged 66.

In New London on Sunday, the 24th, Mrs. Elizabeth Sheffield, widow of Capt. Isaac Sheffield of Stonington, and daughter of Jonathan Sizer, late of this city.

In New London, on the 24th, Miss Susan Richards, aged 66.

At East Glastenbury, on Monday the 25th inst., Mrs. Fidelia G. Treat, wife of Mr. Leonard W. Treat, of this city, aged 23. The case of this amiable young woman is affectingly calculated to show us the frailty of our hold upon life, and the importance of being ready at all times to meet the King of Terrors. Her husband recently had rather a severe run of bilious fever, in this city, and being pretty much recovered, he, with his wife, went out to East Glastenbury, on Saturday 16th inst., to visit parents and other relatives. Mrs. T. being rather exhausted with attendance upon her husband, &c., was calculating to remain a few days. On Monday the 18th at her father's house she sickened with the same disease that her husband had had, and on the succeeding Monday breathed her last—leaving a disconsolate husband, and an infant son aged six months, with many other mourning relatives.

## CONNECTICUT LITERARY INSTITUTION.

The annual examination of the Students of this Institution, will commence in the chapel, Tuesday August 16, at 9 o'clock, A. M., Wednesday 17, at 1 o'clock P. M., will be the annual exhibition of the students, in the Baptist church in this village.

Tuesday evening there will be an address before the Literary Society connected with the Institution, by Andrew S. Lovell. Friends generally are respectfully invited to attend the above exercises.

W. H. SHAILER.

Suffield, July 27, 1836.

The Connecticut central Baptist Minister's meeting stands adjourned to meet at the house of Rev. Russel Jennings in Waterbury, the 2d Tuesday in August ensuing, at 10 o'clock A. M.

Question for discussion, Are the frequent removals of ministers beneficial to the people? Sermon expounded from br. Benj. Manning, of Upper Middletown.

GEORGE B. ATWELL, Sec'y.

Meriden, July 13, 1836.

The New London County and vicinity Ministerial Conference, will meet at the house of Daniel Parker, in Packersville, the 2d Tuesday in August, at 1 o'clock P. M. There will be preaching in the evening.

NATHAN E. SHAILER, Sec'y.

## J. FRENCH'S

Practical Writing Academy, Open at Denlow's Hall. Next term commences on Monday, July 25th. For further particulars inquire at the Academy.

## VIRGINIA COAL.

A Cargo expected by Wednesday 27th inst., will be delivered at the vessel in quantities to suit purchasers. Apply to J. HUBBARD WELLS.

LEHIGH, lump.  
BROAD MOUNTAIN, lump and egg.  
PEACH ORCHARD, lump and nut.  
GATE VEIN, lump, broken and severed, and egg.  
LACKAWANA, lump.

## COALS.

Orders will be supplied from vessels early in August, and at any time from the yard.

Office, north east of State house, between Messrs. Sage, Birge & Co. and Exchange Bank.

J. HUBBARD WELLS.

July 23.

## Hartford Fire Insurance

### Company.

Office north side State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of 150,000 Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public. Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the Post Office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are directors of the Company:—

Eliphalet Terry, Albert Day,  
S. H. Huntington, Samuel Williams,  
H. Huntington, Jr., Job Allen,  
Edwin D. Morgan, George Putnam,  
Junius S. Morgan.

ELIPHALET TERRY, President.  
JAMES G. BOLLES, Secretary.



## POETRY.

## CHRISTIAN'S CONSOLATION.

"He healeth the broken in heart, and bindeth up their wounds."

Oh! Thou who dry'st the mourner's tear?  
How dark this world would be,  
If, when deceived and wounded here,  
We could not fly to Thee!

The friends, who in our sunshine live,  
When winter comes are flown;  
And he who has but tears to give,  
Must weep those tears alone!

But thou wilt heal that broken heart,  
Which like the plants that throw  
Their fragrance from the wounded part,  
Breathes sweetness out of woe,

When joy no longer soothes or cheers,  
And e'en the hope that threw  
A moment's sparkle o'er our tears,  
Is dimmed and vanished too.

Oh! who could bear life's stormy doom,  
Did not thy wings of love  
Come, brightly wafting through the gloom,  
A peace-branch from above!

Then sorrow, touch'd by Thee, grows bright  
With more than rapture's ray;  
As darkness shows us worlds of light,  
We never saw by day!

More.

From the Essex Register.

## WHO IS GOING TO PREACH?

Mr. Editor:—I find the phrase is getting into such frequent use in the present generation, that I have determined that it shall be the caption of my article for this week. Every body knows how it is used.

"Are you going to church to-day?" said I the other Sunday, to a friend who is sometimes at meeting.

"Who is going to preach?"

"Rev. Mr. Pointblank," was my answer.

"Mr. Pointblank? pray who is he? I have not heard of him before; if you can assure me I shall be interested, I will go."

"He will preach some truth of the Gospel I doubt not; if the truth will interest you, I think you may venture."

My friend, however, did not choose to go with me, for just as our conversation had proceeded as far as above noted, one Mr. Loveparade came along, and invited him to accompany him, at the same time declaring that the Rev. Mr. Show-off was to preach, and he was accounted one of the most popular men in all those parts. They both walked away together, and left me—to tell you Mr. Editor, how it was in my younger days.

My younger days! the very thought of them seems to give steadiness to my trembling hand as I write: I would that I could find again their sweet simplicity. In those times there was not a handsome church erected at the distance of every mile, but notwithstanding the inconveniences resulting from distance over bad roads and often an uncomfortable place of assembling, it was our question, "Where is the meeting to be next Sabbath?"

On being informed, our little neighborhood on the holy morning would set out, the children (except the youngest) on foot, and our parents upon the back of the family horse, (for there were no carriages in those days,) and many was the time that we were all seated in the house of God, in waiting for his ministering servant, whose appearance in the broad aisle, gave the first intimation who he should be, and whose words were listened to, as a message from God, to be revered on that account, and not because this or that man was more showy, and given to adorning.

I ventured to ask once, as we were all seated in the pew, "who we should have to preach to-day?" (This was said in a soft whisper to my mother, in the midst of the sound of the cautious footsteps, as the congregation were entering; we had no bell to be tolled.) I never shall forget the impression I received, as she mildly looked in my face and said, "The minister, my son, you must remember what he says." And all was still. In my young days it was looked upon as a privilege, as well as a duty, to present ourselves before the Lord in his holy place, and we were not accustomed to suffer our attendance to be interrupted by the fact, that this or that messenger was to "speak in the name of Christ." And after a lapse of many a winter, I have yet to be convinced that this was not a suitable state of feeling. It does appear to me, that it becomes us to be in such a state of heart, that we shall be glad when they say unto us, "Let us go up into the house of the Lord." If such be the state of our hearts, our chief desire will be, "Lord, show us the light of thy countenance." "Speak to us of thy law." Our religion would not then come and go with time and circumstance, but would shine with a steady light, and our love would burn with an uninterrupted zeal. We should then live upon God; our faces would be turned to him, as to the hills from whence our help cometh. It was so in the early days of New-England.

"Who is going to preach?" is a question that has caused more Sabbath breaking than will be forgotten on the dying bed, or at the judgment seat. It is a question, which I am afraid has originated by the ingenuity of him, who goes about seeking whom he may devour, to cheat souls out of their privilege here, and their will being in eternity.

Reader! on each returning Sabbath, go where the Gospel is preached; go, hoping to meet your God in his earthly courts; and when you hear the question asked by others, or find it arising in your own bosom, "Who is going to preach?" remember my mother's admonition to me, and think of the early days of an

Old Suttler.

## PRINCIPLE AND FEELING.

Let us suppose that one evening Feeling and Principle were walking in the road upon the skirts of a country town. They had been to attend an evening service in a school house, half a mile from their homes. It was a cold winter evening, and as they passed by the door of a small cabin with boarded windows and broken roof, they saw a child sitting at the door, weeping and sobbing bitterly.

Feeling looked anxious and concerned.

"What is the matter, my little fellow," said Principle, with pleasant countenance.

The boy sobbed on.

"What a house," said Feeling, "for human beings to live in! But I do not think any thing serious is the matter. Let us go on."

"What is the matter, my boy?" said Principle again kindly. "Can you tell us what is the matter?"

"My father is sick," said the boy, "and I don't know what is the matter with him."

"Hark!" said Feeling.

They listened and heard the sound of moaning and muttering within the house.

"Let us go on," said Feeling, pulling upon Principle's arm, "and we will send somebody to see what is the matter."

"We had better go ourselves," said Principle to her companion.

Feeling shrunk back from the proposal, and Principle herself, with female timidity, paused a moment from an undefined sense of danger.

"There can be no real danger," thought she. "Besides if there is, my Saviour exposed himself to danger in doing good. Why should not I? Saviour," she whispered, "aid and guide me."

"Where is your mother, my boy?" said she.

"She is there," said the boy, "trying to take care of him."

"Oh come," said Feeling, let us go. Here, my boy, here is some money for you to carry to your mother. Saying this, she tossed down some change by his side. The boy was wiping his eyes and did not notice it. He looked up anxiously into Principle's face and said,

"I wish you would go and see my mother."

Principle advanced towards the door, and Feeling, afraid to stay out or go home alone, followed.

They walked in. Lying upon a bed of straw, and covered with miserable and tattered blankets, was the sufferer, moaning and muttering and snatching at the bedclothes with his fingers. He was evidently not sane.

His wife was sitting on the end of a bench by the chimney corner with her elbows on her knees, and her face upon her hands. As her visitors entered, she looked up to them, the very picture of wretchedness and despair. Principle was glad, but Feeling was sorry they had come.

Feeling began to talk to some small children, who were shivering over the embers upon the hearth, and Principle accosted the mother. They both learned soon the true state of the case. It was a case of common misery resulting from the common cause. Feeling was overwhelmed with painful emotion, at witnessing such suffering. Principle began to think what could be done to relieve it, and prevent its return.

"Let us give her some money to send and buy her some wood and some bread," whispered Feeling, and go away; I cannot bear to stay."

"She wants kind words and sympathy more than food and fuel for her present relief," said Principle, "let us sit with her a little while."

The poor sufferer was cheered and encouraged by their presence. A little hope broke in. His strength revived under the influence of a cordial more powerful than any medicated beverage; and when, after half an hour, they went away promising future relief, the spirits and strength of the wretched wife and mother had been a little restored. She had soothed her husband's wretched couch, and quieted her crying children and shut her doors, and was preparing to enjoy the relief, when it should come. In a word she had been revived from the stupor of despair. As they walked away, Feeling said, it was a most heart-rending scene, and that she should not forget it as long as she lived. Principle said nothing, but guided their way to a house where they found one whom they could employ to carry food and fuel to the cabin, and take care of the sick man, while the wife and her children should sleep. They then returned home. Feeling retired to rest, shuddering lest the terrible scene should haunt her in her dreams, and saying that she would not witness such a scene again for all the world. Principle knelt down at her bed side with a mind at peace. She commended the sufferers to God's care, and prayed that her Saviour would give her every day some such work to do for him.

Such, in a very simple case, is the difference between Feeling and Principle. The one obeys God. The other obeys her own impulses, and relieves misery because she cannot bear to see it.—*The Way to do Good.*

## IMPORTANCE OF ABSTINENCE IN YOUNG MEN.

To young men who have not yet been brought under the dominion of intemperate habits we address the urgent exhortation of this cause. Consider the immense responsibility that devolves upon you. It is not too much to say that the question whether this nation is to be delivered from the yoke of death; whether the present march of reformation shall go on till the last hiding place of this vice shall be subdued; or else be arrested and turned back with the sorrow of beholding the vanishing triumph and the emboldened increase of all the ministers of woe which attend in the train of intemperance, rests ultimately with you. You compose the muscle and sinew of this nation. You are to set the example by which the next generation is to be influenced. By your influence its character will be formed. By your stand its position will

in a great measure be determined. You are soon to supplant those who have passed the state of life which you are now occupying. Soon the generation that is to grow up under the influence of your example and instruction will have reached your place. Thus are you the heart of the nation. Corruption and debasement here must be felt in the extremities of the national body. Temperance will eventually expel, by its strong pulsations, the last remnant of the burning blood of drunkenness from the system, and carry soberness and health to every member of our political constitution. Are these things so? Suppose them exaggerations!—Grant that the importance of your vigorous and unanimous co-operation in this work of reformation is unreasonably magnified; still how much can you do? Were our coasts invaded by a powerful enemy, come to ravage our cities, chain our liberties, poison our fountains, burn our harvests, and carry off youth into perpetual slavery—what could young men do? To whom would the trump of battle be sounded so effectually? Who else would feel upon themselves the chief responsibility for their country's rescue? What excuse could they find for supineness and sloth? Such indeed is the enemy by which the country is already desolated. And now it is to the warm hearts, and the strong hands, and the active energies, and the powerful example of young men that the dearest interests of the nation look for deliverance.

Temp. Advocate.

From the Sailor's Magazine.

## THE LAST HERRING.

It was Saturday night, and the widow of the pine cottage sat by her blazing fire with her five tattered children at her side, endeavoring, by listening to the artlessness of their juvenile prattle, to dissipate the heavy gloom that pressed upon her mind. For a year, her own feeble hands had provided for her helpless family, for she had no supporter, (she thought no friend,) in the wide unfriendly world around. But that mysterious Providence, the wisdom of whose ways are above human comprehension, had visited her with wasting sickness, and her little means had become exhausted. It was now, too, midwinter, and the snow lay heavy and deep through all the surrounding forests, while storms still seemed gathering in the heavens, and the driving wind roared amidst the bending pines, and rocked her puny mansion.

The last herring smoked upon the coals before her; it was the only article of food she possessed; and no wonder if her forlorn, desolate, state brought up in her lone bosom all the anxieties of a mother, when she looked upon her children; and no wonder, forlorn as she was, if she suffered the heart swellings of despair to rise, even though she knew that He, whose promise is to the widow and to the orphan, cannot forget his word. Providence had many years before taken from her her oldest son, who went from his forest home to try his fortunes on the seas, since which she had heard no note or tidings of him; and in later times had, by the hand of death, been deprived of the companion and staff of her worldly pilgrimage, in the person of her husband. Yet, to this hour she had been upborne; she had not only been able to provide for her little flock, but had never lost one opportunity of administering to the wants of the miserable and destitute.

The indolent may well bear with poverty while the ability to gain sustenance remains.—The individual who has but his own wants to supply, may suffer with fortitude the winter of want; his affections are not wounded, his heart not wrung. The most desolate in populous cities may hope, for charity has not quite closed her hand and heart, and shut her eyes on misery. But the industrious mother of helpless and depending children—far from the reach of human charity, has none of those to console her. And such an one was the widow of Pine Cottage; but as she bent over the fire, and took the last remnant of scanty food to spread before her children, her spirits seemed to brighten up, as by some sudden and mysterious impulse, and Cowper's beautiful lines came uncalled across her mind—

"Judge not the Lord by feeble sense,  
But trust him for his grace,  
Behind a frowning Providence  
He hides a smiling face."

The smoked herring was scarcely laid upon the table, when a gentle rap at the door, and loud barking of the dog, attracted the attention of the family. The children flew to open it, and a weary traveller, in tattered garments, and apparently indifferent health, entered and begged a lodging and a mouthful of food, "for," said he, "it is now twenty-four hours since I tasted bread." The widow's heart bled anew as under a fresh complication of distresses; for her sympathies lingered not around her fireside. She hesitated not even now; rest and a share of all she had, she offered to the stranger.—"We shall not be forsaken," said she, "or suffer deeper for an act of charity."

The traveller drew near the board—but when he saw the scanty fare, he raised his eyes towards heaven in astonishment—"and is this all your store?" said he—"and share of this do you offer to one you know not? then never saw I charity before! Do you not wrong your children by giving part of their last mouthful to a stranger?" "Ah," said the poor widow, and the tear drops gushed into her eyes as she said it, "I have a boy, a darling son, somewhere on the face of the wide world, unless heaven has taken him away, and I only act towards you as I would that others should act towards him;—He who sent manna from heaven, can provide for us as he did for Israel—and how should I, this night, offend Him, if my son should be a wanderer, destitute as you, and he should be provided for him a home, even poor as this is, were I to turn you unrelieved away?"

The widow ended, and the stranger springing from his seat, clasped her in his arms.—"God has indeed provided just such another home for your wandering son, and has given him wealth to reward the goodness of his benefactress—my mother! oh my mother!"

It was her long lost son returned to her bosom from the Indies, abounding in riches. He had chosen that disguise, that he might the more completely surprise his family; and never was surprise more perfect, or followed by a sweeter cup of joy. That humble residence in the forest was exchanged for one, comfortable, and indeed beautiful, in the valley, and the widow lived long with her dutiful son, in the enjoyment of worldly plenty, and in the delightful employment of virtue; and at this day, the passer-by is often pointed to the luxuriant willow that spreads its branches broad and green above her grave, while he listens to the recital of the simple and homely, but not altogether worthless tale.

## REACTION.

We have ever and anon been threatened in our progress, with some terrible reaction. It will come by and by, one and another wise man has hinted to us, feeling deeply for the temperance cause, lamenting that it is in such injudicious hands, yet doing just nothing at all themselves to promote it. We have sometimes asked, in what will such reaction consist? It cannot be in the lovers of strong drink, drinking more than they do. If it does, it surely will be terrible. It must then be in the reversion of all the temperance men to their former ways; in the disbanding of all temperance societies; and a general effort to undo all that in their untiring and burning zeal they have done. But we confess, notwithstanding such a reaction is so near in the view of some, we find ourselves utterly unable to see any signs of its approach. Indeed, we could mention some things which seem to be strongly tending the other way. Among these we would mention the following:

More than two thousand ministers of various denominations, have expressed their determination to abstain entirely from all intoxicating drinks.

The State Temperance Convention, at Albany, have resolved, without a dissenting voice, that it is expedient that temperance societies should recede further from the monster vice, and adopt the pledge of total abstinence from all that intoxicates.

The New Jersey State Temperance Society, at a late meeting, have done the same.

The officers and students of the Theological Seminary, and the Teacher's Seminary at Andover, have unanimously adopted a pledge of total abstinence from all that intoxicates.

Sabbath school children are extensively signing the temperance pledge.

Assurance has been given, that every family in Connecticut shall be supplied with the Temperance Almanac, for 1837.

Every family in New-Hampshire is to be supplied with the eighth Report of the American Temperance Society.

At a late meeting of the Mississippi State Temperance Society, it was resolved to raise two thousand dollars during the year, for the promotion of the temperance cause in that state.

Fifteen hundred dollars have been pledged in Illinois, for the promotion of the cause in that state.

Our own board of Managers, and the friends of Temperance in Philadelphia, are subscribing liberally for the spread of temperance publications through Pennsylvania.

Temperance papers are springing up in every part of the country, and are well sustained.

All our manufacturing establishments, and such of our ship owners and farmers as have tried the principle of temperance, like it so well that they think they shall try it again another season.

From all which we gather, that the men who are hinting at a speedy reaction, will soon be like the man who predicted that the locomotive on the railroad would soon fly back and knock over all who set the terrible engine in motion—left to gaze upon the vacant air, and to find that, by the fire of love, this wonderful work of reformation has passed far beyond his narrow visions, and accomplished all for which it was destined.

Penn. Recorder.

## ARGUMENT FROM EXPERIENCE.

After our return to Boston we spent an evening in company with an aged clergyman. He was 84 years old. He gave us the following statement of his use of snuff: "For sixty years," said he, "I was tied to the snuff box. I was so in the habit of using snuff, that I could not converse five minutes without taking nearly as many pinches in the same time. And about three months ago, as I was writing a sermon, a quantity of snuff fell from my nose on the paper before me. At this accident I was much vexed; and after wiping my paper I took my box and emptied its contents into the chimney corner, and put the box into the cupboard. And after seven days of struggle, I lost all hankering after snuff; and have had no desire for it since. I have felt altogether better since I left off the use of it than I did before." Here is encouragement for the inebriate, the temperate drinker, and the tobacco chewer, the snuff taker, and the smoker, to make an effort to break off from their improper habits. It may cost a struggle—but victory may be won. This old man waged war against a habit which had increased in inveteracy for 60 years; and he triumphed. He thinks that it all needs to break off from any such habit, it is "to will to do so." "If a man pleases he can do it." Try it, reader, whoever you may be, who are in the habit of using alcohol in any shape, or tobacco in any form. And no doubt you will prove successful, and find yourself better for it—possessing better health—more comfortable feelings—and a fuller purse.—*Ohio Obs.*

A Miracle.—Raizeburgh, with its small territory, was formerly an independent bishoprick. In the thirteenth century, two of its bishops, ancestors of Prince Blucher, performed miracles of such magnitude as to create a fame as great as the military renown of their brave descendant. For the edification of my readers I have translated two of them. It appears that in the year 1256 a dreadful famine reduced the

starving inhabitants to utter despair; when, in consequence of the intercession of the holy bishop Ulrich, the empty granaries were filled in one night with a sufficient quantity of corn to supply not alone his own subjects, but the inhabitants of the neighboring country. His successor and nephew, Weipert, was more selfish in the exercise of his miraculous power; for his Holiness the Pope having refused to confirm him in the vacant see, on account of his extreme youth—beheld the auburn locks of the young saint suddenly changed to a venerable gray! The Pope acknowledged the miracle, and not only confirmed him in the see, but canonized him.—*Sketches of Germany.*

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